DOCUMENT RESUME

ED 068 384 SO 003 147

TITLE	United States History: From Community to Society. Unit One: Indian America Before White Settlement. Grade Six. Project Social Studies.
INSTITUTION	Minnesota Univ., Minneapolis. Project Social Studies Curriculum Center.
SPONS AGENCY	Office of Education (DHEW), Washington, D.C.
PUB DATE	68
NOTE	103p.
EDRS PRICE	MF-$0.65 HC-$6.58
DESCRIPTORS	Activity Units; *American Indian Culture; American Indians; *Cross Cultural Studies; Discovery Learning; Elementary Grades; Grade 6; History Instruction; *Inquiry Training; Instructional Materials; Interdisciplinary Approach; Resource Units; Skill Development; *Social Studies Units; *United States History
IDENTIFIERS	*Project Social Studies

ABSTRACT

Unit I for grade six deals with the American Indian in a cross cultural approach. Pupils use case studies to examine the Aztecs, who were later conquered by the Spanish, and the Iroquois, who came into contact with the French and English, as total cultures and draw comparisons between the two. The main part of each resource unit is set up in a double page format to help teachers see the relationships among objectives, content, teaching procedures, and materials of instruction. The outline begins with developmental generalizations on culture in all societies, noting the similarities and differences, and is followed by a list of developmental cognitive and affective skills. The content outline emphasizes that although the Aztecs and Iroquois were both American Indians, their societies differed in the ways of living prior to white contact. Teaching procedures suggest learning activities which implement various source materials, textbooks, and non-text materials. A selected reading on the Aztecs is included. The teacher's guide in document SO 003 146 provides detailed information on course objectives, teaching strategies, and program descriptions. Other related documents are SO 003 148 through SO 003 153. (SJM)

U.S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE
OFFICE OF EDUCATION
THIS DOCUMENT HAS BEEN REPRODUCED EXACTLY AS RECEIVED FROM THE PERSON OR ORGANIZATION ORIGINATING IT. POINTS OF VIEW OR OPINIONS STATED DO NOT NECESSARILY REPRESENT OFFICIAL OFFICE OF EDUCATION POSITION OR POLICY

ED 068384

Grade Six

Unit I: INDIAN AMERICA BEFORE WHITE SETTLEMENT

RESOURCE UNIT

SO 003 147

These materials were developed by the Project Social Studies Curriculum Center of the University of Minnesota under a special contract with the Cooperative Research Division of the United States Office of Education. (Project HS-045)

1968

OBJECTIVES

This unit should make progress toward developing the following:

GENERALIZATIONS.

1. Ways of living differ from one society to another.

   a. Social organization differs from one society to another.

      1) Families differ widely from society to society as to how they are organized (in their structure).

      2) Methods of mate selection vary from one society to another.

      3) Societies differ in the relative number of ascribed and achieved statuses they provide and the relative emphasis upon each.

   b. Economic organization differs from one society to another.

   c. Political organization differs from one society to another.

2. All people, regardless of where or when they lived or to what race, nationality or religion they belonged, have had many things in common.

   a. All people everywhere, have certain basic drives, although they satisfy them differently.

   b. Any org
   bilitie
   role be
   creates
   ships.

      1) Fami
      resp
      role
      age
      soci
      role

   c. Every s
   entiati
   In some
   objects

   d. All soc
   and mus
   settle
   differe

   e. There i
   ceremon
   contrac
   ligatio

   f. All soc
   kinship
   people
   of need

OBJECTIVES

progress toward developing the following:

from one society to

n differs from one

widely from society to
ow they are organized
ture).

selection vary from one
her.

r in the relative number
achieved statuses they
relative emphasis upon

ion differs from one

tion differs from one

s of where or when they
, nationality or religion
ad many things in common.

ere, have certain basic
hey satisfy them differently.

b. Any organized group delegates responsibilities and rights; they assign certain role behaviors; this division of labor creates hierachial authority relationships.

   1) Families in all societies delegate responsibilities and rights (specific roles) to different family members; age and sex are principles used in all societies to differentiate family roles and status.

c. Every society provides for the differentiation of status among its members. In some societies certain material objects become status symbols.

d. All societies have potential conflict and must develop means of trying to settle disputes and accommodate differences.

e. There is almost always some marriage ceremony or ritual to symbolize contractual and future mutual obligations.

f. All societies develop rules for tracing kinship and thus the group to which people can turn first for help in time of need.

3. A given culture is an integrated whole, based on fundamental postulates or values. Two cultures might have the same list of traits but the way they are put together might be totally different.

4. People everywhere must learn to behave the way they do, just as we learn to behave in the ways we do. (Culture is learned, not inborn.)

   a. Within the family, the parents, older siblings, and/or other relatives direct expectations (organized into roles) toward the child.

   b. Through the process of socialization, individuals become members of a group by learning role expectations and to perform a wide variety of tasks.

   c. The process of socialization takes place through a number of social agencies.

5. Written language facilitates communication and the development of an ongoing culture.

6. A person's frame of reference is affected by his total life experiences and affects his perceptions and interpretations.

7. Although culture is always changing, certain parts or elements may persist over long periods of time.

8. Families in the sa
to structure.

9. Whenever things va
scarce, there will
access to and contr
and valued things b
the society.

10. Governments provide
cannot provide indi
selves. For exampl
protection both fro
outside.

11. Groups may engage i
group tries to domi
to take something f
or wealth.

12. Man uses his physic
terms of his cultur
and level of techno

   a. Types of agricul
upon man's cultu
and level of tec
upon climate, so

   b. The topography o
limitations give
technology; howe
overcome many of

ted whole,
es or values.
ame list of
ut together

to behave the
to behave in
learned, not

ents, older
atives direct
to roles)

ialization,
of a group by
and to
tasks.

on takes place
agencies.

communication and
culture.

is affected by
affects his
ns.

anging, certain
over long

8. Families in the same society may differ as to structure.

9. Whenever things valued by a society are scarce, there will be differentiated access to and control of these scarce and valued things by sub-groups within the society.

10. Governments provide services which people cannot provide individually for themselves. For example, they provide protection both from within and from the outside.

11. Groups may engage in power conflict; one group tries to dominate another in order to take something from it, such as labor or wealth.

12. Man uses his physical environment in terms of his cultural values, perceptions, and level of technology.

    a. Types of agriculture in a region depend upon man's cultural values, perception and level of technology, as well as upon climate, soils, and topography.

    b. The topography of a region may present limitations given a specific level of technology; however, man has learned to overcome many of the earlier limitations.

13. Division of labor and specialization makes possible increased production.

14. Specialization of individuals makes for interdependence.

    a. People who live in one community depend upon each other for different goods and services and for markets for their goods.

15. People in most societies of the world depend upon people who live in other communities and regions for goods and services and for markets for thier goods.

16. Some societies use barter rather than money in the exchange of goods and services. Barter consists of the exchange of goods and services for other goods and services, without the use of money.

SKILLS

1. Attacks problems in a rational manner.

    a. Is alert to incongruities and recognizes problems.

    b. Sets up hypotheses.

2. Locates

    a. Uses
    infor

3. Is effec

    a. Uses

        1) Re

        2) Re

        3) Re

        4) Re

        5) Ta

    b. Gains

    c. Gains
    and f

    d. Gains

    e. Gains
    using

    f. Gains
    develo

and specialization makes
production.

individuals makes for

in one community depend
for different goods and
markets for their goods.

ieties of the world depend
ve in other communities and
and services and for markets

barter rather than money
goods and services.
the exchange of goods
ther goods and services,
money.

a rational manner.

ongruities and recognizes

ses.

2. Locates information efficiently.

   a. Uses the index in a book to locate information.

3. Is effective in gathering information.

   a. Uses effective reading skills.

      1) Reads to find the answer to questions.

      2) Reads for main idea.

      3) Reads for details.

      4) Reads to organize what is read.

      5) Takes effective notes on reading.

   b. Gains information by listening.

   c. Gains information by studying pictures and films.

   d. Gains information by studying artifacts.

   e. Gains information by constructing and using models.

   f. Gains information in the process of developing murals.

4. Evaluates information and sources of information.

   a. Checks on the accuracy of information.

      1) Distinguishes between primary sources and secondary accounts.

      2) Checks on the bias and competency of witnesses and other authors.

      3) Looks for points of agreement and disagreement among witnesses and authors.

5. Uses effective geographic skills.

   a. Interprets maps.

   b. Draws inferences from maps.

   c. Uses maps to depict information and in order to identify patterns in data.

   d. Compares population data.

6. Organizes and analyzes data and draws conclusions.

   a. Applies previously-learned concepts and generalizations.

   b. Classifies data.

   c. Makes participant-observor distinctions.

   d. Organizes his information according to some logical pattern which fits his topic.

      1) Organizes his material to fit his theme.

   e. Generalizes from data.

ATTITUDES

1. Is curious about social data and behavior

2. Evaluates sources of information.

OBJECTIVES

OUTLINE OF CONTENT

I. Ways of living differ from one society to another. While the Aztecs and the Iroquois are both classified as North American Indians, the two societies differed in their ways of living prior to white contact.

S. Draws inferences from maps.

S. Sets up hypotheses.

G. Man uses his physical environment in terms of his cultural values, perceptions and level of technology.

S. Gains information by studying pictures and films.

II. The Aztecs lived in what is now Mexico; they had developed a highly complex civilization.

G. Ways of living differ from one society to another.

A. IS CURIOUS ABOUT SOCIAL DATA AND BEHAVIOR.

TEACHING PROCEDURES

MATERIALS

Iniatiatory Activities

1. Tell the class that during the first part of the year they are going to study two different Indian groups who lived in North America and came into contact with Europeans who discovered and then settled the Americas. They will look first at the Aztecs whom the Spanish found in Mexico. Later they will study the Iroquois whom the French and English found in what is now the northeastern part of the United States. (Point these locations out on a map, as you mention them.) Pupils should look for similarities and differences between these two groups and other groups which they have studied.

2. Have pupils look at a series of map patterns of the northeastern part of the United States and review what they learned in grade five about the physical features of the area. Then have them look at a series of map patterns of Mexico. Locate the chief Aztec city which will be studied during the unit. Ask: What can you tell from these maps about the physical relief of the area? about the climate? How do they compare with the physical features of Northeastern United States? Do you think these physical differences would make any difference in how the Indians lived in the two areas? Why or why not? Tell the class to keep this question in mind as they study the unit.

3. Show the film The Aztecs to introduce the unit. As the students watch the film, have them jot down aspects of Aztec culture which seem unique or unusual to them. (If the film is unavailable the teacher could show pictures of Aztec society.) Have pupils keep their lists for two purposes: for future class discussion, and for activities 4 and 5.

Film: The Aztecs, Coronet.

A. EVALUATES SOURCES OF INFORMATION.

S. Looks for points of agreement and disagreement among witnesses and authors.

S. Checks on the bias and competency of authors.

G. A person's frame of reference is affected by his total life experiences and affects his perception and interpretations.

S. Is alert to incongruities and recognizes problems.

A. EVALUATES SOURCES OF INFORMATION.

S. Looks for points of agreement and disagreement among witnesses and authors.

S. Checks on the bias and competency of authors.

G. A person's frame of reference is affected by his total life experiences and affects his perceptions and interpretations.

A. IS CURIOUS ABOUT SOCIAL DATA.

S. Gains information by constructing and using models.

4. Have each pupil pretend that, through the use of a time machine, he is able to visit Tenochtitlan in the 16th Century. Using the notes for activity # 3, have him write a description of it. Have a few pupils read their descriptions to the class. Or ditto up several which disagree on some points and have pupils read them.

   Discuss possible reasons for the differences and/or similarities that exist in the accounts. Try to lead the pupils into considering the ways in which their own culture and their own personalitites influence their perception of the Aztecs. Also discuss possible reasons.(e.g., Call attention to things not mentioned by most pupils. Why weren't they mentioned? What kinds of things were mentioned by most? Why?)

5. Read aloud one or two descriptions of the Aztec city by the conquistadores of the 16th century. If # 4 is used, pupils can look for any differences in these descriptions as compared to their own. Ask for possible explanations of the differences and/or similarities which exist. Discuss ways in which the personalities and the culture of the observor influenced his observations. If # 3 is used, have pupils compare these descriptions with that of the film and discuss why they may differ.

   DeFuentes, The Conquistadores.

6. Select a group of pupils to develop (as the unit progresses) a bulletin board showing artifacts. They should consult a variety of sources, and draw pictures (large enough to be seen some distance from the bulletin board) of the most important artifacts. They can collect pictures in books which they can show and describe to the other students at appropriate points in discussions.

   See: Soustelle, Daily Life of the Aztecs. von Hagen, The Aztecs.

7. Ask for one or two volunteers to develop a model of a chinampas (floating garden) which can be used to show graphically how the Aztecs used it. (Tell the class just enough about a chinampas to arouse interest.)

S. Gains information in the process of developing murals.

S. Uses maps to depict information and in order to identify patterns in data.

S. Reads to find the answers to questions.

A. IS CURIOUS ABOUT SOCIAL DATA.

G. Ways of living differ from one society to another.

S. Interprets dates and concepts related to our conventional system of chronology, but understands that there are other types of calendars.

A. IS CURIOUS ABOUT SOCIAL DATA.

G. Ways of living differ from one society to another.

8. Call for a volunteer group to prepare a mural of the specialists in Aztec society, such as merchants, priests, a variety of craftsmen, etc.

9. Select a few students to prepare two large maps, one of the city of Tenochtitlan and one of the extent of the Aztec conquest. Have them consult the encyclopedia and other available sources.

10. Introduce the class to fictional books available on Aztec life such as Kirtland's One Day in Mexico and von Hagen's The Sun Kingdom. Give pupils some class time to begin reading these books. Make certain that each is reading the book most suited to his reading level. Tell the pupils that the class will use examples from these books in later discussions. Give them a list of things to look for as they read their stories.

Kirtland, One Day in Aztec Mexico
von Hagen, The Sun Kingdom. See other references also.

11. Have a few pupils prepare a bulletin board devoted to the Aztec calendar. They can draw sketches to represent the fates supposed to be characteristic of those born in the various months.

12. Have a group of girls find out how the Aztecs made tortillas and other food. Have them describe and, if possible, make and bring samples of tortillas and other Mexican foods. They can check a variety of sources for this project. They should report later (activity #41).

S. Uses maps to depict information and in order to identify patterns in data.

S. Distinquishes between primary sources and secondary accounts.

G. Social organization differs from one society to another.

A. Aztec society seemed much more complex in social organization than Iroquois society.

1. The Aztec city differed greatly from the Iroquois village in size, variety, and in organization.

a. The Aztec city was a large unit of varying structures.

b. Living conditions reflected a much more stratified social structure than the Iroquois had

c. The organization of the Aztec city reflected the more varied roles in Aztec society.

d. The market place in the Aztec city reflected the greater diversification in ways of earning a living possible in Aztec society.

G. Ways of living differ from one society to another.

S. Gains information by studying pictures.

S. Generalizes from data.

G. Ways of living differ from one society to another.

Developmental Activities

13. Have pupils read the two Spanish descriptions of Tenochtitlan used in Activity #5. Have them try to sketch a map of the city as they think it was. Let them start to work; then, if they find it difficult, discuss the things they still need to know to do it. If necessary, they can read other descriptions of the city. Have a few pupils show their sketches to the class. Discuss the items included such as streets, market place, lake, etc.

    Now show the class the available map representations of Tenochtitlan. Explain that these were made from descriptions, not from actual observation. Have pupils compare their own sketches with the others.

    DeFuentes, The Conquistadores.

14. Show and discuss with the class the available pictures of reproductions of Tenochtitlan. Include temples, houses, and marketplaces.

    See: Soustelle, Daily Life of Aztecs.
    DeFuentes, Conquistadores.
    von Hagen, Aztecs.

15. Have pupils compare Tenochtitlan in size, in variety of buildings, in markets, and in streets to communities with which the pupils are familiar. The teacher can re-show the pictures to aid pupils in making the comparisons. Also discuss items which Tenochtitlan does not have which we consider as essential to a city, i.e. railroad terminals, airport, office buildings, etc.

S. Looks for points of agreement and disagreement among witnesses and authors.

S. Compares population data.

G. The topography of a region may present limitations given a specific level of technology; however, man has learned to overcome many of the earlier limitations.

G. Man uses his physical environment in terms of his cultural values, perceptions, and level of technology.

S. Looks for points of agreement and disagreement among witnesses and authors.

S. Sets up hypotheses.

G. Any organized group delegates responsibilities and rights; they assign certain role behaviors; this division of labor creates hierarchial authority relationships.

G. Families differ widely from society to society as to how they are organized (in their structure).

G. Families in the same society may differ as to structure.

2. Any organized group delegates responsibilites and rights; they assign certain role behaviors; this division of labor creates hierarchial authority relationships.

   a. The male-female relationship of the Aztecs differed from that of the Iroquois.

      1) Among the Aztecs, descent was patrilineal, residence usually patrilocal, and family and clan patriarchial.

16. Have the students do the exercise on the population of Tenochtitlan. Compare the variety of population figures with cities with which the students are familiar.

"Selected

17. As a follow-up to #14, hold a discussion of the physical problems the Aztecs had in building and maintaining their city. The teacher can draw on the information which appears in von Hagen's chapter on the "Long-ago People". Discuss: Why do you think the Aztecs went to so much trouble to build their city here?

von Hagen
Aztecs, c
water sup

18. The teacher can describe house building among the common people. She can draw on pupils' knowledge of housing from the fiction which they have read. Speaking Eagle's family in von Hagen's Sun Kingdom of the Aztecs lived in a fairly typical house, while the family in Kirtland's Aztec Mexico obviously lived in a more elaborate one. Both books are good on the interiors of the houses. Ask: Why do you think the houses differ in the two stories?

von Hagen
chap. 1.
Kirtland,

19. Have pupils consult their books to find out how many people lived in the houses and what their relationships are to the chief characters of the story. Have each pupil compile a list of persons living in the household.

Hold a class discussion in which the students compare their lists. Ask: Why do you think the numbers vary so greatly from one household to the other? (It should certainly be easy enough for pupils to see that the family in Kirtland is an extended one, even though they won't know what to call it.

von Hagen,
Kirtland,

xercise on the population of variety of population figures students are familiar.	"Selected Readings on the Aztecs."
d a discussion of the physical problems and maintaining their city. The formation which appears in von ng-ago People". Discuss: Why do to so much trouble to build their	von Hagen, Sun Kingdom of the Aztecs, chap. 1, (Pp. 27-28 on the water supply.)
ouse building among the common pils' knowledge of housing from e read. Speaking Eagle's family of the Aztecs lived in a fairly mily in Kirtland's Aztec Mexico elaborate one. Both books are good ises. Ask: Why do you think the tories?	von Hagen, Sun Kingdom of Aztecs, chap. 1. Kirtland, One Day in Aztec Mexico.
ooks to find out how many people t their relationships are to the ry. Have each pupil compile a he household.	von Hagen, Sun Kingdom. Kirtland, One Day in Aztec Mexico.
which the students compare their ink the numbers vary so greatly ther? (It should certainly be ee that the family in Kirtland is h they won't know what to call it.	

G. Whenever things valued by a society are scarce, there will be differentiated access to and control of these scarce and valued things by sub-groups within the society.

G. Families in all societies delegate responsibilities and rights (specific roles) to different family members; age and sex are principles used in all societies to differentiate family roles and status.

G. Within the family, the parents, older siblings, and/or other relatives direct expectations (organized into roles) toward the child.

G. Whenever things valued by a society are scarce, there will be differentiated access to and control of these scarce and valued things by sub-groups within the society.

S. Looks for points of agreement and disagreement among witnesses and authors.

S. Gains information by studying pictures.

S. Gains information by listening.

S. Generalizes from data.

2) Child traini

a) The respo
the home
ing to th

b) The clan
male role

2) Child training was a parental and clan concern.

a) The responsibility for child training in the home was divided between parents according to the sex of the child.

b) The clan provided for compulsory formalized male role training.

It should also be pointed out that polygamy was present.) Ask: How could so large a household be supported? (Use this question to introduce the concept of class differences.)

20. Have pupils draw upon the stories they have read to identify the behavior and roles expected of children in the Aztec household. Ask questions such as: What things did Speaking Eagle do every day? How did he learn to do these things? Did he go to school? (Do not have an elaborate discussion of schooling; just mention it here as it will be covered in greater detail later.) Did Speaking Eagle do things his sisters didn't do? Did his sisters do things he didn't do?

    Have pupils who read the Kirtland story compare the children in that story with Speaking Eagle. Make certain that they identify the noble child's relationship to the extended family in the household. It would be wise to stress the large number of children in the noble family.

    Once again ask pupils to speculate on the reasons for the differences which they see in the comparison of the two books, so that they become aware of other aspects of class. It would be wise to have the pupils read non-fiction, if possible, to check upon the fiction read.

21. Show the class the pictures from Codex which show child instruction and discipline. Ask: Was the family described in Sun Kingdom or in One Day in Aztec Mexico more like these illustrations? Have pupils compare these pictures with their own experiences as children in behavior, roles, and discipline.

    See Soustelle, Daily Life of Aztecs illustration #26.

G. People everywhere must learn to behave the way they do, just as we learn to behave in the ways we do. (Culture is learned, not inborn.)

G. Through the process of socialization, individuals become members of a group by learning role expectations and to perform a wide variety of tasks.

G. People everywhere must learn to behave the way they do, just as we learn to behave in the ways we do. (Culture is learned, not inborn.)

G. The process of socialization takes place through a number of social agencies.

G. Written language facilitates communication and the development of an ongoing culture.

c) Children learned rebus-writing.

A. IS CURIOUS ABOUT SOCIAL DATA.

22. Hold a discussion on schooling among the Aztecs. Ask questions such as: Did Aztec children go to school? What were the names of the schools the children in the stories attended? (Kirtland's children went to the Ealmecac, von Hagen's to the telpochcalli.) How was it decided which type of school a child would go to? What did they learn in these different schools? Did all Aztec children go to school? With whom did Speaking Eagle go to school? Who were the teachers in the schools? (The last two questions should involve the concept of clan and should be used as a springboard to the activity #25.)

23. Have the pupils who read Kirtland's book demonstrate the rebus writing taught to the children. Have them show each of the principal figures. Use an opaque projector to enlarge the last page (38). Ask pupils who haven't read the book to figure out what it is. Then have those who have read von Hagen point out similar examples from his book. Ask: What were the advantages of having some system of writing?

24. Devise a simple sentence or two using the words and numbers of activity 23 and have each pupil try to write an English translation for it.

G. All societies develop rules for tracing kinship and thus the group to which people can turn first for help in time of need.

3) The clan, which was patriarchial, was more important in the lives of Aztec children than relations outside of the nuclear family are to most children in our society.

25. Hold a discussion on the significance of the clan in Aztec life, using the previous discussion on schooling as a springboard (activity #22). Since von Hagen mentions the clan often, pupils should come up with the word. Explain the term more fully, using illustrations from the stories if possible. Show the class the von Hagen illustration on p. 26 of several houses and gardens. Explain that they are all occupied by related clan members. Ask: Would Speaking Eagle always remain in his father's clan? Have pupils seek out illustrations in the story which show that he will. Ask: Will Speaking Eagle's sisters always remain in his father's clan? Explain that they will become members of their husband's clan when married, and will live near their husband's family.

26. Have each pupil construct a genealogy for his own family for at least three generations. (Pupils will need help with this, so do it in class.) Then present the class with dittoed genealogies of Speaking Eagle and the noble children's families. Have them compare these with their own genealogies. Be certain that pupils notice that we trace our ancestors from both sides while the Aztecs traced theirs only from the father's side.

As a follow up to see if pupils understand the clan relationship, have them write a paragraph comparing their own relationship to their relatives with that of the Aztec children with their relations. Or simply ask pupils to write an answer to this question: Do American children get to know their aunts and uncles, cousins, grandparents, et. al., as well as the Aztec children did? Why or why not? Encourage pupils to give examples and reasons to support their answers.

Have some pupils read their answers to the class. Have the class members discuss their answers, adding any points they choose. If necessary, explain the clan system once again.

S. Gains information by listening.

G. Methods of mate selection vary from one society to another.

G. There is almost always some ceremony marriage or ritual to symbolize contractual and future mutual obligations.

S. Generalizes from data.

G. Families in all societies delegate responsibilities and rights (specific roles) to different family members; age and sex are principles used in all societies to differentiate family roles and status.

G. Whenever things valued by a society are scarce, there will be differentiated access to and control of these scarce and valued things by sub-groups within the society.

G. Societies differ in the relative number of ascribed and achieved statuses they provide and the relative emphasis upon each.

4) Aztec male-female roles were more varied than those of the Iroquois.

a) Farming was both a male and female occupati

b) Although the proper male role was that of warrior, a man could gain status in other roles, i.e. as merchant, priest, judge craftsman.

27. Give an informal, illustrated lecture on marriage among the Aztecs. (Use the pictures available from the Codex.) Explain the role of the elder clan members in arranging the marriage, in preparing the feast, and in celebrating the marriage. Be certain to show pictures of the bride being carried to the groom's house and the tying of the Tilmantli Explain the significance of the bride's physical move to his home, i.e. her joing her husband's clan.

    Have pupils compare Aztec marriage ceremony with that practiced in the U.S. Discuss name-changing, the use of the ring, the new in-law relationship, etc. Be certain to discuss the participation by relatives in the ceremony in both societies. It would be wise to have pupils give examples from their own knowledge on the question of residence by the newly married in our society.

    See Soustelle, Daily Life. vor Hagen, Aztecs.

28. Discuss the various roles of Aztec adults as seen in the children's books. Make blackboard lists for all the tasks and jobs performed by the men and by the women. Have pupils include all tasks and jobs alluded to, not just those of the main characters. Ask pupils to identify those tasks and jobs which they feel the principal children in the story were being trained for by their parents. Ask: Do you think it would be likely that Speaking Eagle would become a judge or the other children farmers? Why? Expound upon this question to help pupils understand how classes were perpetuated.

G. Families in all societies delegate responsibilites and rights (specific roles) to different family members; age and sex are principles used in all societies to differentiate family roles and status.

S. Gains information by studying pictures.

G. Whenever things valued by a society are scarce, there will be differentiated access to and control of these scarce and valued things by sub-groups within the society.

G. Societies differ in the relative number of ascribed and achieved statuses they provide and the relative emphasis upon each.

G. Every society provides for the differentiation of status among its members. In some societies certain material objects become status symbols.

b. Aztec society, unlik
up a class structure
not inherited, there
degree of hereditary
wealth.

1) The general class
craftsmen, common
slaves.

a) Through the cl
of leaders wit
developed. Thi
itself accordi

2) Variations in ran
symbols.

a) Manner of dres
ornamental as

b) Size and const
with rank.

c) Certain privil
ranks such as
tend the culti

es delegate
hts (specific
ily members;
les used in all
ate family roles

udying pictures.

by a society are
ifferentiated
f these scarce
b-groups within

e relative number
l statuses they
e emphasis upon

for the differ-
g its members.
n material
mbols.

b. Aztec society, unlike the Iroquois, gradually set up a class structure through tradition. Originally not inherited, there gradually developed a greater degree of hereditary consideration in offices and wealth.

1) The general classes were: ruling group, merchants, craftsmen, common people (farmer-warriors), and slaves.

a) Through the clan system of control, a class of leaders with a service orientation developed. This class was stratified within itself according to the office held.

2) Variations in rank were distinguished by visible symbols.

a) Manner of dress became finer and more ornamental as higher ranks were attained.

b) Size and construction of houses varied with rank.

c) Certain privileges were extended to higher ranks such as tax exemption, and others to tend the cultivation of their lands.

29. Ask pupils to show their books' illustrations of the tasks performed by the fathers of the household. Duscuss the differences. Have pupils look for class indicators in the pictures. Then have pupils show and compare their books' illustrations of the tasks performed by the mothers in the household. Once again have them look for class indicators.

See Kirtland, One Day in Aztec Mexico. von Hagen, The Sun Kingdom of the Aztecs.

30. Show the pictures of grades of warriors and dignitaries from the Codex Mendosa. Ask pupils to try to identify the visible symbols of rank in both sets of pictures. Show other pictures which show rank indicators of warriors. Have the pupils compare these symbols of rank with our military symbols of rank. Ask: Why don't our political leaders wear symbols of rank?

See Soustelle, Daily Life of the Aztecs, illustration # 10.

Read to the class Cortez's description of Montezuma's dress and house as well as the way he was addressed and approached. Show available pictures. Compare this with our President's dress, house, and treatment. Use pictures for these too.

See DeFuentes, Conquistadores.

Have the pupils re-read the Spanish descriptions of Tenochtitlan used in activity # 13 (or use new descriptions). They should look for examples of the visible symbols of rank in housing and in dress. Discuss the examples found. Have pupils look again in their books of fiction for examples of rank. (Kirtland describes the dress of the judge and his children quite clearly, as well as the house and its furnishings. Von Hagan gives examples of Speaking Eagle's dress and his father's position in the clan.)

31. Have the group responsible for the artifacts bulletin board show and describe the various items which were class indicators.

S. Classifies data.

S. Organizes his information according to some logical pattern.

G. Social organization differs from one society to another.

G. Whenever things valued by a society are scarce, there will be differentiated access to and control of these scarce and valued things by sub-groups within the society.

G. Ways of living differ from one society to another.

G. Social organization differs from one society to another.

32. Have the class help compile a blackboard chart of class structure in Aztec society. Where possible, note the relative size of the class, its visible symbols, its privileges and duties, its relationship to the class system, and the rankings within the classes. (The teacher should add the needed information which the student reading did not contain. Where possible, use pictorial illustrations.) If the group making the mural of Aztec specialists has completed all or part of its work, utilize the mural in the discussion. If they are still in the process of working, make certain they utilize the knowledge obtained in this lesson for their mural.

33. Have half of the pupils write an essay on this topic: If a time machine suddenly put you into the 16th century in Tenochtitlan, what parts of everyday life would be new to you? Would you find it hard to live in this new life? Give reasons for your answers. Have the other half of the class write on the topic: If a time machine suddenly put a 16th century Aztec boy or girl in our town, what parts of everyday life would be new to him or her?

Consult all Aztec references.

After each pupil has completed his essay, have some pupils read theirs to the class. Discuss them, pointing out the problems of both perceiving and living in a culture other than one's own. Have pupils save their essays for later comparison.

G. Economic organization differs from one society to another.

G. Whenever things valued by a society are scarce, there will be differentiated access to and control of these scarce and valued things by sub-groups within the society.

G. Specialization of individuals makes for interdependence.

G. Pepple who live in one community depend upon each other for different goods and services and for markets for their goods.

S. Makes participant-observor distinctions.

S. Checks on the bias and competency of witnesses and authors.

B. Aztec society was much more complex in economic organization than the Iroquois.

1. Aztec trade was well developed compared to that of the Iroquois.

a. The market place, unknown among the Iroquois, assumed an important place in the lives of the Aztecs.

1) It permitted the bartering of surplus agricultural products and home-made crafts for other food and material products.

2) It offered a wide-range of products, making possible a better standard of living than the Iroquois had.

3) It encouraged the development of full-time specialists such as merchants and craftsmen.

4) It encouraged the development of foreign trade and conquest.

34. Show various illustrations of the market place in Tenochtitlan. Ask the students to divide the various items being sold into categories: (1) those which all Aztec families would use everyday. (2) those which common people would use as an occasional luxury, (3) those which the upper classes would use everyday but, which are not included in the first group; (4) those which the upper classes would consider luxuries. Once the lists are compiled, have pupils compare them. Ask: What generalizations can you make about class differences on the basis of these lists? What else can you tell from the lists? (need for trade, etc.).

35. Have pupils read the Spaniards' descriptions of the Aztec market place. Compare their descriptions with the pictures shown above in activity # 34 so that the students fully understand the Aztec market place.

DeFuentes, The Conquistadores.

(Have the students refer to the selection if necessary.) Ask questions such as: Were the Spaniards surprised by what they saw? Did the Spaniards understand what all the products and produce were used for? What products and produce were new to the Spaniards? With what marketplace did they compare them favorably? Conclude the discussion with the question: What can you figure out about the Spaniards'

S. Generalizes from data.

G. Economic organization differs from one society to another.

G. Some societies use barter rather than money in the exchange of goods and services. Barter consists of the exchange of goods and services for other goods and services, without the use of money.

S. Looks for points of agreement and disagreement among witnesses and authors.

S. Organizes his information according to some logical pattern which fits his topic.

S. Checks on the bias and competency of authors.

own life from the comments made about the Aztec marketplace?

36. Discuss the methods by which goods were exchanged in the marketplace. Compare them to the way their families shop today in the super market or department store. If some pupils have been to Europe, they should compare the Aztec market with the open markets in Europe.

37. Have pupils check their previous fictional reading for examples of preparing for, going to, and action in the marketplace. Have each write a few paragraphs comparing his book's description of the marketplace with that seen in the pictures and in the descriptions. Discuss possible types of organization to use for such a paper. Compare the possible advantages and disadvantages of different types. (e.g. Can we use a story form for this paper? Why not?)

Have a few pupils read their papers to the class. Have the class speculate on the reasons why the differences occurred, i.e. different cultural perceptions of the writers or artists, the different purposes of the descriptions, etc.

Kirtland, One Day in Aztec Mexico.
von Hagen, Sun Kingdom.

S. Classifies data.

G. Specialization of individuals makes for interdependence.

G. Division of labor and specialization make possible increased production.

G. People who live in one community depend upon each other for different goods and services and for markets for their goods.

G. People in most societies of the world depend upon people who live in other communities and regions for goods and services and for markets for their goods.

G. Man uses his physical environment in terms of his cultural values, perceptions, and level of technology.

G. Types of agriculture in a region depend upon man's cultural values, perceptions, and level of technology, as well as upon climate, soils, and topography.

2. The Aztecs pract
agriculture than

a. They developed

b. They used some

c. They cultivate
to them, elimi

d. They domestica
geese, ducks,

a.

of individuals makes for
e.

bor and specialization
increased production.

in one community depend
for different goods and
r markets for their goods.

societies of the world depend
live in other communities and
ds and services and for
ir goods.

ysical environment in
ltural values, perceptions,
chnology.

lture in a region depend
ural values, perceptions,
chnology, as well as upon
and topography.

2. The Aztecs practiced a more intensive form of agriculture than the Iroquois.

   a. They developed the chinapas or floating gardens.

   b. They used some rudimentary forms of irrigation.

   c. They cultivated almost all of the land available to them, eliminating forests and wild game.

   d. They domesticated a wider range of animals (turkeys, geese, ducks, quail, and bees for example).

38. Have the class compile a blackboard list of the types of persons found in the marketplace descriptions and pictures (i.e., farmers, warriors, policemen, artisans, marchants, etc.) If necessary show the pictures again or have pupils check the descriptions once more. Then ask: Which of these could not live without the marketplace? Which could live without the marketplace? Of those who could live without the marketplace, how is their life changed by the existence of the marketplace? (The purpose of this discussion is to make clear to pupils the function of the marketplace in Aztec society as well as the specialists which it created. If pupils are unable to come to conclusions about these facets, through these questions, develop more questions or directly aid the pupils in reaching some conclusion.)

39. Discuss: Where did the products and produce in the marketplace come from? (From the descriptions and other reading, pupils should have some ideas about them.) Have pupils divide the products and produce into four categories. (1) those probably grown by the Aztec farmers of Tenoentitlan, (2) those made in the homes of Aztec farmers, (3) those made by skilled craftsmen, and (4) those obtained through foreign trade. (The distinction between the second and third may be hard to make, but have pupils make some guesses about them.)

40. Discuss the methods, techniques, and produce of Tenochtitlan's farmers. Pupils will have learned some things from reading von Hagen's Sun Kingdom. The teacher might read pertinent sections of it aloud to the class. Use the pupils who developed the model of the chinampas as experts here. Have them show their model and describe its use. The teacher can also show the class the wide variety of agricultural scenes which are available in books. Also show pictures of some of the agricultural produce.

von Hagen, Sun Kingdom.

S. Applies previously-learned concepts and generalizations.

S. Generalizes from data.

S. Interprets dates and concepts related to our conventional system of chronology, but understands that there are other types of calendars.

3. The Aztecs used two calendar systems which were related to the planting system.

G. Ways of living differ from one society to another.

G. All people, regardless of where or when they lived or to what race, nationality or religion they belonged, have had many things in common.

G. All people, everywhere, have certain basic drives, although they satisfy them differently.

41. Perhaps have each pupil draw a sketch of an Aztec corn field as he envisages it. Show some of the sketches to the class. Compare them with the ones shown in activity #40.

42. As a follow-up, hold a discussion on Aztec agridultural production. Ask questions such as: How large was an Aztec corn field? Who helped in planting, growing, and harvesting the crops? (Be certain to explain that both males and females farmed as well as the children. Have pupils compare Aztec farming with corn farming in the Midwest, if children have studied the Center's fifth grade curriculum or if they have seen such farms.) Ask: How much of the year did the farmer-warrior and his family spend in growing the corn? Did each family produce as much as he needed? What did he do with the surplus? Did all farmers work only for themselves? How many families were farmers?

43. Discuss with pupils the gods and festivals associated with corn so that they will appreciate the significance of corn in the daily life. (von Hagen is good on this; those who have read his book will know some things and the teacher can add others.) Also show the relationship of the planting seasons to the Aztec calendar. Have the pupils who prepared the calendars show and describe them. (Also discuss the advantages of some form of calendar. Compare the Aztec calendars with our calendar.)

von Hagen, Sun Kingdom.

44. Have the group of girls who investigated Aztec cookery describe the making of tortillas. If possible have them show or give samples to the other members of the class. Be sure to discuss: (a) cultural differences as indicated by the food, and (b) ways in which human beings everywhere are similar (need to eat).

S. Generalizes from data.

G. People who live in one community depend upon each other for different goods and services and for markets for their goods.

G. Division of labor and specialization make possible increased production.

G. Whenever things valued by a society are scarce, there will be differentiated access to and control of these scarce and valued things by sub-groups within the society.

G. Political organization differs from one society to another.

S. Reads for details.

S. Uses the index in a book to locate information.

G. All societies have potential conflict and must develop means of trying to settle disputes and accomodate differences.

C. Aztec Society was more complex in political organization than the Iroquois.

1. The chief political unit of the Aztecs was the conquest-state, a more integrated and larger entity than the Iroquois village.

   a. The "chief of men" represented the nation in foreign affairs involving war and alliance.

   b. The speakers of the 20 clans formed the council of state, which selected four officials from among its members. These officials had three functions:

45. Discuss: What did the farmers do when they weren't growing corn? The class can discuss a wide variety of aspects of farm life among the Aztecs: warfare, household chores, household crafts, leisure activities, family and clan activities, festive activities, etc.

46. Discuss: How did those who did not farm obtain food? Obviously some craftsmen, merchants, and others obtained food in the market through bartering their own products and services. Be certain to point out, however, that most people, even specialists, had a kitchen garden which was cared for in a variety of ways. Also be sure to discuss the working of land for the nobles by others.

47. Have the pupils who have been preparing the mural on Aztec specialists show and describe it to the class. Discuss with the class how these men obtained their food and what the products and services were that these men contributed to Aztec society.

48. Return once again to the Aztec stories. Have pupils look again in their books to see if any references were made in them to participation in government by the families in the stories. (Kirtland's family has a father who is a judge. Speaking Eagle's father was on the clan council, a collector of tribute. von Hagen also discusses some of the functions of the clan council.) Explain carefully to the pupils what they are looking for and help them search for these things.

Kirtland, One Day in Aztec Mexico. von Hagen, Sun Kingdom.

Discuss the clan council and its functions. (Add any information not found by pupils, particularly the role of the speaker of the clan.) Ask: Why do you think the Aztecs thought they needed such a council?

G. Governments provide services which people cannot provide individually for themselves. For example, they provide protection both from within and from the outside.

1) They led the military forces and settled disputes between the clans.

2) Each official represented one quarter of the city.

3) They chose the "chief of men" or "chief speaker.

c. Each clan council selected clan officials.

1) There were petty positions open to men who had distinguished themselves in civil, religious, and material affairs:

a) policemen at the market

b) teachers at the clan schools

c) tribunal member

2) There were 3 principal clan officers:

a) a sec'y-treasurer, in charge of clan economic affairs

b) a war leader

c) a speaker, who represented the clan on the council of state

d. Each clan had a council made up of leaders of the extended families and other male elders.

e. Each individual was a member of a patrilocal extended family and a patriclan.

Hold a discussion on the "chief of men." Use Montezuma since the pupils learned a good deal about him earlier. Review what they learned and then discuss such questions as these: How did Montezuma get to be the chief of men? What decisions did he have to make? (von Hagen is particularly good on this. Have pupils check the references to Montezuma in the index and see if they can figure out his powers.) Ask: Why did Montezuma come himself to meet with Cortez? Besides explaining that he thought Cortez to be the Plumed Serpant, be certain to explain that he was the official in charge of foreign affairs, etc.

von Hagen, Sun Kingdom.

S. Generalizes from data.

S. Gains information by studying pictures.

G. Groups may engage in power conflict; one group tries to dominate another in order to take something from it, such as labor or wealth.

G. A given culture is an integrated whole, based on fundamental postulates or values.

2. The Aztecs conquered mo
in central Mexico.

a. They collected tribu
peoples, but did not
government.

b. Captives taken in the
sacrifices to the god

3. Although warfare was an
Aztec warfare was more c
Iroquois.

a. All males were traine
directed schools, cal

b. Weapons were kept in
darts.

c. The army was subdivid
varying sizes.

d. There were two classes
and the lesser officer
not heredity.

e. Although all Aztec mal
of professional warric

f. The Aztecs made formal
occasionally using the
characteristic of east

2. The Aztecs conquered most of the important people in central Mexico.

   a. They collected tribute from all these subject peoples, but did not integrate them into their government.

   b. Captives taken in these wars were offered as human sacrifices to the gods.

3. Although warfare was an integral part of both societies, Aztec warfare was more organized than that of the Iroquois.

   a. All males were trained as warriors in the clan-directed schools, called houses of youth.

   b. Weapons were kept in arsenals called houses of darts.

   c. The army was subdivided into hierachy of units of varying sizes.

   d. There were two classes of officers: the war chiefs and the lesser officers. Rank was based on merit, not heredity.

   e. Although all Aztec males were warriors, a class of professional warriors grew up.

   f. The Aztecs made formal declarations of war, only occasionally using the surprise attack so characteristic of eastern woodland Indians.

49. Hold a discussion on the Aztecs as warriors. Ask questions such as: Why did the other Indians fear the Aztecs? Did the Aztecs kill many people in their wars? What did they do to conquered people? Discuss here the system of tribute and use of captured men as human sacrifices. (Speaking Eagle went on a tribute collection trip with his father, and he saw how the other tribes feared the Aztecs.)

Re-show the pictures from the Codex of the warriors. Ask: Why is each one shown holding a prisoner? Show other illustrations of the warriors and discuss with the pupils their dress, head pieces, shields, etc. Have the committee on artifacts show and describe the pertinent ones to the class.

Soustelle, Daily Life of the Aztecs # 10.

Hold a discussion on the value placed on success in warfare. Possible questions are: Why did the boys in the stories want to be warriors when they became adults? Were they prepared to be soldiers? How? What would they gain by being successful in war? Whose aid would they seek for success in war.

Show and discuss the use of prisoners as human sacrifices. Be certain pupils understand that there was a specific ritual involved and that the Aztecs did not favor or want random killing.

For illustrations, see: Stirling, Indians of the Americas.

S. Generalizes from data.

D. The forms of symbolic representation were more developed among the Aztecs than among the Iroquois.

1. The Aztecs used two calendar systems.

2. The Aztecs used rebus-writing for a wide variety of purposes.

S. Checks on the accuracy of information.

A. IS CURIOUS ABOUT SOCIAL DATA.

G. Although culture is always changing certain parts or elements may persit over long periods of time.

Culminating activities on the Aztecs

50. Discuss: Why, if the Aztecs were such good warriors, did they fear the coming of the white men? Have the pupils who read von Hagen's Sun Kingdom explain why 1519, according to the Aztec calendar was to be a bad year. (Review the use of the calendar discussed in #43.) Discuss, too, the Aztec belief that the Spaniards were "White Gods." — Von Hagen, Sun Kingdom.

51. Use illustrations form the Codex to review rebus-writing and to see if students can identify the main aspects of Aztec life.

52. Have each pupil re-read his essay in activity # 3. Have him re-write it, adding to it other aspects of Aztec life with which he is familiar now.

53. Give an informal, illustrated lecture on how the descendants of the Aztecs live today. Or have a group of pupils prepare an illustrated report on this topic. — Stirling, Indians of the Americas.

G. Ways of living differ from one society to another.

A. IS CURIOUS ABOUT SOCIAL DATA AND BEHAVIOR.

S. Gains information by studying pictures and films.

S. Sets up hypotheses.

S. Gains information by studying pictures and films.

S. Checks on the bias and competency of witnesses.

G. A person's frame of reference is affected by his total life experiences and affects his perceptions and interpretations.

S. Checks on the bias and competency of witnesses and authors.

III. The Iroquois lived in what is now the northeastern part of the U.S. and the southeastern part of Canada. Their culture differed from that of the Aztecs.

Initiatory activities on the Iroquois

1. Show the class pictures of Iroquois carrying out daily tasks in their villages. Ask: Do the pictures of Iroquois life resemble Aztec life? Have the class make a list of differences and similarities which they can perceive from the pictures. Ask: What might explain the differences? Pupils' explanations will probably be vague and undefined but can serve as an introduction to what will be learned in the unit. Let them use these suggestions as hypotheses to test during this part of the unit.

Stirling, Indians of the Americas.
Underhill, Red Man's America.
Tunis, Indians.

2. If #1 is not used, have pupils pretend that they are European explorers in the early 17 Century who have come upon an Iroquois village. Show them slides or pictures of Iroquois daily life, without much teacher comment. Then have them describe in diary form this new civilization which they are seeing briefly for the first time. Later have some of the pupils read their diaries to the whole class and have the class discuss them as to the veracity of the descriptions of Iroquois life. Discuss: Why do these descriptions differ? Why would real travelers' descriptions also differ? Make certain that the pupils discuss as many aspects of the reliability of witnesses as possible, such as duration of observation, advanced knowledge brought to the observation, vantage points for observation, etc. Ask pupils to recall the travel description of Diaz which they read in the previous section on the Aztecs. Discuss his reliability as a witness again to focus attention upon criteria for judging reliability.

3. As a follow-up to either #1 or #2, read aloud an actual description of Iroquois life. Also show some of John White's contemporary pictorial descriptions of eastern woodland life. Be certain to point out that, while these are Woodland Indians, White's Indians belong to a different tribe. Have pupils discuss the possible veracity of these descriptions as well as the cultural

Stirling, Indians of the Americas.
"Selected Readings on the Iroquois."
Lorant, The New World (includes John White's drawings).
Fishwick, Jamestown.

S. Gains information by studying pictures and films.

S. Gains information by constructing and using models.

A. IS CURIOUS ABOUT SOCIAL DATA.

S. Reads for details.

S. Uses maps to find the answers to questions.

bias of the observers. Ask: Why would such travel accounts and pictures be very popular back home in Europe? What might the writers gain from them.

For the purpose of comparison, use modern interest in astronautical flights and descriptions of the moon. Pupils can discuss possible motives for intentionally or unintentionally falsifying the descriptions.

4. Show film Indians of Early America. This film shows all the tribes living in what was to become the U.S. It places the Iroquois and can be used to show pupils where Iroquois lived in relationship to other Indians. It should be used to help them differentiate the Iroquois from the Plains Indians.

Film: Indians of Early America, E.B.

5. Have a group of volunteers construct a model of an Iroquois village which they will be responsible for throughout the unit. They should constantly add to the village the new knowledge which they acquire of Iroquois society as the unit progresses.

Underhill, Red Man's America.
Tunis, The Indians.
Stirling, Indians of the Americas.

6. Introduce to the class the available fictional and biographical accounts of Iroquois eastern woodland life. Make certain each pupil obtains a book at his proper reading level. Tell the class what they should notice particularly as they read the books: examples of daily life, examples of family relationships, examples of values, examples of white contact, etc.

Snippen, Lightfoot.
Steele, Wayah of the Real People.
Parker, Red Streak of the Iroquois.
Gardner, Mary Jamison.

7. Have a pupil or group of pupils organize to prepare maps of the areas in which the Iroquois or other eastern woodland tribes lived. The maps should be placed on the bulletin board. Make certain these pupils understand that they will be responsible for adding to the maps additional information as the unit continues.

G. Ways of living differ from one society to another.

S. Gains information by studying pictures.

S. Gains information by studying artifacts.

S. Generalizes from data.

G. Ways of living differ from one society to another.

A. Iroquois society seems much less complex in social organization than Aztec society.

1. The Iroquois village differed greatly from the Aztec city in size, in variety, and in organization.

a. The Iroquois village was a small unit which had only one structure, the longhouse; the Aztecs had a variety of homes and buildings in their large city.

8. Have a group of pupils organize to prepare drawings or pictures of Iroquois artifacts for bulletin board use. Make certain they understand that they will be responsible for having drawings or pictures of these artifacts as the class studies them.

Tunis, Indians.
Stirling, Indians of the Americas.

9. If it is possible, plan a trip to a local museum which has Eastern Woodland Indian artifacts so that the students can actually see these items. If such a trip is not possible, show slides of artifacts in the New York State nuseum or in the Smithsonian Museum later in the unit.

10. A pupil or group of pupils can begin a bulletin board which compares the varieties of corn available today and their uses in our society with those varieties the Iroquois had and their uses of corn.

Developmental activities.

11. Have pupils read parts of chapter III of Hertzberg's The Great Tree and The Longhouse so that they can get an overview of the Iroquois village. Have them read this section concentrating on the main idea. Tell pupils they will re-read it later for details.

Hertzberg, The Great Tree and the Longhouse.

From this reading in #11, have each pupil try to draw a longhouse. Let pupils re-read the selection so that they can draw as accurate a longhouse as is possible. As they work, circle the room, observing the work and aiding those who need assistance. Choose a few pupils to show their drawings to the class. Have the class make suggestions for improving the drawings.

Have the students who are responsible for the bulletin board consult Ruth Underhill, to prepare a more elaborate drawing for the class. Also have the pupils who are constructing the village, learn how the longhouses were built. They can check Underhill, Morgan, Tunis, and various encyclopedias.

Underhill, Red Man's America, p. 8
Tunis, Indians.
Morgan, League of the Ho-De-No-San Hee.

G. Social organization differs from one society to another.

S. Reads for the main idea.

A. IS CURIOUS ABOUT SOCIAL DATA.

b. The living conditions within the Iroquois longhouse and village reflect a simpler and less stratified social structure than the Aztecs had.

c. The organization of the Iroquois village reflected the more limited roles possible in Iroquois society as compared to those in Aztec society. (See 2 below for elaboration.)

d. The organization of the Iroquois village reflected the differences in ways of earning a living in the two groups.

S. Generalizes from data.

S. Checks on the bias and competency of witnesses.

12. As a follow-up to #11 have pupils discuss the occupants of the Iroquois longhouse and the village. Start simply with, How many people lived in a long house. How can you tell how many families lived in a longhouse; etc. Then progress to such questions as: Are the families in the longhouse related to one another? , How? Who takes care of the longhouse? Who keeps peace in the longhouse? How many longhouses were there in a village? Let the pupils speculate as widely as they want to in answering these questions so that interest in the Iroquois family and village is aroused.

13. Have pupils read the Jesuit descriptions of life in the Iroquois village, but do not have them do the accompanying exercise. Follow the reading with a discussion of livng conditions among the Iroquois. Have pupils compare them with life among the Aztecs. Be prepared to re-show slides of Aztec life if pupils need the visual imagery to recall the detail.

"Selected Readings on the Iroquois.

14. Have pupils do the exercise which accompanies the Jesuit descriptions. Discuss the reliability of the witnesses' testimony. Compare the Jesuits as witnesses with Diaz as a witness. Stress the different backgrounds of the men, the different motives for going to see the Indians, the difficulties they have in fully seeing the whole of Indian life, etc. Also compare the Jesuit descriptions with the description by Champlain which was used in activity # 3.

"Selected Readings on the Iroquois."

Point out that the Jesuits saw the Hurons, who were Canadian Iroquois--whom the Jesuits sometimes called the "good Iroquois." Explain that the Iroquois of the Five Nations were enemies of the Hurons and of the French. How would this data affect the Jesuits?

S. Checks on the bias and competency of witnesses and authors.

S. Looks for points of agreement and disagreement among witnesses and authors.

S. Looks for points of agreement and disagreement among witnesses and authors.

S. Checks on the bias and competency of witnesses and authors.

S. Distinguishes between primary sources and secondary accounts.

G. Any organized group delegates responsibilities and rights; they assign certain role behaviors; this division of labor creates hierarchial authority relationships.

G. Families in all societies delegate responsibilities and rights (specific roles) to different family members; age and sex are principls used in all societies to differentiate family roles and status.

G. All societies develop rules for tracing kinship and thus the group to which people can turn first for help in time of need.

2. Any organized grou
and rights; they a
this division of l
authority relation
tionships of the I
of the Aztecs.

a. Among the Iroqu
and residence m
longhouse, was
tribe.

b. Although the Ir
sat in council,
deposed chiefs.

c. The responsibil
was vested prim
uncles, althoug
longhouse partic

2. Any organized group delegates responsibilities and rights; they assign certain role behaviors; this division of labor creates hierarchial authority relationships. The male-female relationships of the Iroquois differed from those of the Aztecs.

   a. Among the Iroquois, descent was matrilineal and residence matrilocal. The residence, the longhouse, was controlled by the women of the tribe.

   b. Although the Iroquois males held office and sat in council, the clan mothers selected and deposed chiefs.

   c. The responsibility for Iroquois child training was vested primarily in the mother and maternal uncles, although all members of the maternal longhouse participated in it to some degree.

15. Have the pupils do the Jamison exercise. Discuss the author's reliability as a witness and compare her testimony with that of the Jesuits. Have pupils who have read Gardner's Mary Jamison: Seneca Captive provide additional knowledge about her life among the Iroquois.

"Selected Readings on the Iroquois.

16. Have pupils compare the Jesuit descriptions with those of Hertzberg. Ask them if the latter saw the villages she was describing, and if she did not, where she found out the information. Have them check the date of her writing and see if she mentions where she obtained the information. Explain that she used what the Jesuits said as well as what anthropologists have said. (You may well have to explain who an anthropologist is and where he gets his information. Have them consider whether they feel she is as reliable as the Jesuits. Explain to them that she will be our chief source of information for the unit and that they should try, where possible, to check what she says against other sources.

17. Have pupils look once again at the reading already done in Hertzberg and jot down the tasks performed, the implements used in performing the tasks, as well as who performed the tasks. After everyone has had an opportunity to compile his list, have the class compile one list on the blackboard.

Hertzberg, Great Tree and Longhouse, chap. VI.

Now discuss the implications of these tasks for the type of society which the Iroquois had. Ask questions such as: (a) How did the Iroquois get the things they needed, like food, clothing and shelter. Did they get them the same way we do? The same way the Aztecs did? (b) Did the Iroquois use the same tools and methods for producing clothes, houses, foods that we do. Did they use the same ones that the Aztecs did, etc.? (c) Which tasks did the women do? Which tasks did the men do? Which did the children do? Do women, men, and children do the same tasks in our society? Did women,

G. Social organization differs from one society to another.

d. Male-female roles were more limited than those of the Aztecs.

1) Unlike the Aztecs, farming was a female occupation.

2) The Iroquois men hunted, fished, warred, and hel council. As with the Aztecs, the proper male role was that of warrior, but for the Iroquois it was the only role which gave status.

S. Reads to organize what is read.

S. Takes effective notes on reading.

S. Organizes his material to fit his theme.

men, and children do the same tasks in Aztec society? (While pupils will certainly have some ideas from the readings and pictures shown, most of the questions will indicate that further research is needed. The questions should serve as a focus for the rest of the unit.)

18. Have pupils read chapter VI of Hertzberg to find answers to the questions asked in # 17. Have them write down the answers which they find. Tell them they can use their notes later in class discussion. Check these notes to ascertain which pupils can and cannot read to select out pertinent information.

Hertzberg, Great Tree and Longhouse, chap. VI.

19. Divide pupils into 3 or 4 groups, making certain that each group has some leaders and some followers. Have each group plan a dramatization of some facet of Iroquois daily life described in chapter VI. The group can either choose the facet of daily life themselves, or the teacher can assign them one such as meal time, cooking, farming, hunting, house cleaning, basketweaving, child-training, etc. Caution the groups before they begin to re-read the Hertzberg selection about the facet of life to be enacted that they should also consult other sources, if available. The whole class can be involved in one group or another, or the groups already formed in the initiatory activities can be excluded and given this time to work on their projects. All groups will need teacher help during the preparation of their skits, so allow plenty of class time for the group work.

S. Checks on the accuracy of data.

S. Gains information by studying pictures.

S. Gains information by constructing and using models.

S. Interprets maps.

S. Gains information by studying pictures.

S. Gains information by studying pictures and films.

G. Although culture is always changing, certain parts or elements may persit over long periods of time.

S. Applies previously-learned concepts and generalizations to new data.

S. Generalizes from data.

G. Ways of life differ from one society to another.

20. Have the groups present their dramatizations. Ask the class to judge whether they are accurate or not on the basis of the reading. (Discuss the accuracy of the dramatization after each one is presented. If the class is unable to point out any cultural inaccuracies which crept into the presentations, the teacher should do so.) Permit the class to suggest alternative ways of protraying these facets of life, so everyone will be given an opportunity to express his or her understanding of Iroquois life.

21. Have the pupils who prepared the drawings or pictures of artifacts used in everyday Iroquois life an opportunity to show and describe their bulletin board to the class.

22. Give the pupils who have been preparing the Iroquois village an opportunity to show and to describe what they have done.

23. Have the map group demonstrate to the class (using the maps they prepared for the bulletin board) the location of the tribes mentioned in Hertzberg, chap. I. Have them begin to place some comparative illustrations on the bulletin board, showing Indian use of the area then and white use of the area today.

24. Show the film the Longhouse People to see if this group of modern Canadian Iroquois still follows the old traditions and folkways. Make certain that the pupils realize that the Indians have had considerable white contact and that time also changes many things.

Film: The Longhouse People, National Film Board of Canada, Distributed by E.B.F.

25. Discuss with the class as a whole how Iroquois' life compares with Aztec life on such points as farming, child-rearing, male-female role, etc. Be certain that the major differences are spelled out, such as the unusual role of Iroquois women, the varieties of job possibilities in Aztec civilization, the more institutionalized form of education, etc. Where necessary have pupils check back

S. Generalizes from data.

G. Ways of living differ from one society to another.

S. Checks on the bias of witnesses and authors.

G. A person's frame of reference is affected by his total life experiences and affects his perceptions and interpretations.

G. Ways of life differ from one society to another.

in the reading material to find these differences. Have pupils chart these differences and save the chart for later use.

26. Discuss: How did Iroquois life compare with modern American life as you live it?

27. Have pupils re-read the Jesuit descriptions of Iroquois life. Have them select out those aspects of Iroquois daily life which appeared strange to the Jesuits. Discuss with the class reasons why certain aspects of life, especially the male-female role, would have particularly surprised Europeans and why if they had had the power, they would have changed them. Have pupils re-read the Jamison selection on those aspects of life which she felt she had to defend.

"Selected Readings on the Iroquo

28. Have each pupil pretend that he is an Iroquois child and that he lives in a longhouse. Have him draw his own longhouse and include in it all his maternal relatives, starting with his oldest maternal female relative. Warn pupils to be careful about including male relatives, since many who may be close to them in our society would not be included among the Iroquois. Have pupils label the relationship of aunts, uncles, and cousins to the mother. Inspect the pupils' work as they are completing their longhouses, giving help where necessary.

Have a few pupils show their completed longhouses to the class. Have them explain whom they included and excluded and why they did so. Have the class correct any mistakes in the longhouses. Have them compare the longhouses with the genealogy charts made during their study of the Aztecs.

S. Reads to answer questions.

S. Reads to organize what is read.

G. Economic organization differs from one society to another.

S. Gains information by studying pictures.

G. Man uses his physical environment in terms of his cultural values, perceptions, and level of technology.

B. Iroquois society seems much less complex in economic organization than the Aztec society.

1. The Iroquois practiced a less intensive form of agriculture than the Aztecs and were more depende on hunting.

2. Iroquois trade was not as developed as that of th Aztecs.

29. Have pupils read the last section of chapter IV of Hertzberg which deals with the life cycle of the Iroquois and particularly how children grew to adulthood. Give pupils questions to try to answer as they read.

Hertzberg, Great Tree and the Longhouse, ch. IV.

30. Have pupils who read the fictionalized accounts of Iroquois or eastern woodland life describe the examples of male-female roles which they found in their reading. If someone has read Lightfoot, have him tell the story of how the Indian boy became a man -- that is, how he learned to hunt, to collect maple syrup, to canoe, to set fish traps, to play games, and how he discovered that he had become a man. If someone has read Wayah of the Real People, have him explain to the class how life changed for him when he went to the white missionary school. Have him explain what things Wayah found especially strange. (Do not forget the significance of the watch Duncan gave him.) Have the class discuss why these things would be strange to him. Use the other fictionalized accounts in the same way.

Shippen, Lightfoot.
Steele, Wayah of the Real People.

31. Have several pupils re-read the section of Hertzberg's chapter 6 which deals with Indian farming. Have other pupils check other available sources on materials, crops, and methods of agriculture among the Iroquois.

Then discuss the Iroquois use of the area. Through slides show modern American use of the same land. Particular attention should be given to the differences in population and technology. It would also be wise to expalin that white use of the area today differs from white use of the area 100 or more years ago. Pictures of the area prior to the Civil War can be shown and the pupils reminded that they will study this aspect later on in the year. (If pupils have studied the Center's 5th grade curriculum, much of this can be review.)

If activity #10 was used, have the pupil explain to the class his comparative bulletin board on corn use.

Hertzberg, Great Tree and Longhou
Ch. 6.
Encyclopedias.

3. Applies previously-learned concepts and generalizations to new data.

S. Generalizes from data.

G. Economic organization differs from one society to another.

3. Reads for detail.

.. Generalizes from data.

32. Have pupils compare Iroquois and Aztec agriculture. If necessary, have them reread notes or books about Aztec agriculture. Be certain to discuss crops, methods, techniques, production, etc. so that they can understand the difference in levels of agriculture in the two communities. It would be wise to have pupils make a comparative chart of the two groups which they can keep and use in later units so that they can compare Indian agriculture with that of the European settlers.

33. Initiate a discussion on hunting as an introduction to the reading on Iroquois hunting. A simple question may be: What did the men do while the women were working in the fields? Answers probably will include "hunting," "fishing," "warring," etc. From the various responses, the teacher can focus on hunting. Since in our culture hunting and fishing are usually pastimes rather than occupations, it probably will be necessary to dispel the impression that it had similar status in Indian society. It would be wise in the discussion to probe to see if this impression does exist. Questions should be raised about the difficulties, preparation, techniques, etc. of hunting as practiced by the Indian. Pupils will have some ideas, but they will need to find out more

Hertzberg, Great Tree and Longhous ch. III.

Have pupils read the section on the forest in chap. III of Hertzberg. They can also consult other works available to them. Pupils who have read fictional accounts can check back in their books for specific examples of hunting expeditions and techniques. They should be prepared to use them, quoting directly, if possible, in subsequent discussions. Other pupils can check sports magazines and books which discuss modern wild game hunting preparations, techniques, and expeditions so that they can act as experts in the following discussion.

S. Generalizes from data.

G. Man uses his physical environment in terms of his cultural values, perceptions, and level of technology.

S. Gains information by studying pictures.

S. Generalizes from data.

S. Generalizes from data.

S. Generalizes from data.

G. People in most societies of the world depend upon people who live in other communities and regions for goods and services and for markets for their goods.

34. Hold a discussion on the hunters' use and knowledge of the forest. Questions can be: Why did the Iroquois develop such an elaborate system of signs and trails in the forest? How did young boys learn to find their way around in the forest? How did the Indians behave in the forest? For what other purposes could the Iroquois men use their knowledge of the forest? Of what religious significance was the forest? How did their view of the forest compare with our view of it?

35. Have the pupils who prepared the bulletin board on Indian artifacts show and describe Indian hunting equipment. (Or the teacher can use an overhead prejector to show the hunting equipment depicted in various books.) Follow with a discussion, using examples which the pupils know of the techniques and methods of hunting as practiced among the Iroquois. Hunting then can be compared with hunting now.

Tunis, Indians.

36. Hold a discussion on the vital role played by hunting in Iroquois society. Discuss: Why was hunting important commercially? Why was it important socially? How did it bring the Indians into contact and conflict with other tribes and the European settlers, French and English?

37. Compare and contrast Iroquois and Aztec trade and the effects trade had on their neighbors. Have the pupils chart these differences.

G. Political organization differs from one society to another.

C. Iroquois society seemed much less complex in political organization than Aztec society.

1. The chief political unit of the Iroquois was the village rather than the conquest-state of the Aztecs.

a. Actual political decisions such as warring were usually done at the village or tribal level. (Tribes were usually composed of just a few villages.)

b. Decision-making power was mainly diffused among the villagers, and collective action rested upon consensus.

c. There were war and peace chiefs, which were, respectively, achieved and ascribed statuses.

S. Applies previously-learned concepts and generalizations to new data.

S. Checks on the accuracy of data.

S. Generalizes from data.

G. Political organization differs from one society to another.

38. As an introduction to the section on political life, have pupils try to recall what they already know of government among the Iroquois. Ask questions such as: Who were the leaders of the Iroquois? How did they get to be leaders? What decisions could leaders make. How much power did a leader have? From the reading which they have already done, pupils should be able to answer some of these questions and make intelligent guesses about others. Elicit examples from those who have read fictional material. (Red Streak of the Iroquois has several examples which could be used here.)

See activity #6 for fiction.

39. Divide the class into groups. Have them pretend to be Iroquois holding a council in which they are making decisions. Choose specific examples for each group, preferably differing examples. Have them decide how the Indians would have held council and have them prepare to act it out for the rest of the class. Have them consult the section of Hertzberg's chap. VII which deals with village government.

Hertzberg, Great Tree and the Longhouse, ch. VII.

Have each group present its versions of an Iroquois council meeting. Have the rest of the class decide whether this enactment is in the true spirit of Iroquois councils. Have them point out instances which are not accurate. Have them compare this form of decision-making with some form they know in modern America, either local, state, or national, etc.

3. Reads for the main ideas.

d. The functions of the Iroquois league were mainly ceremonial, with the true political power continuing to rest at the village and tribal level.

5. Makes participant-observer distinctions.

6. A person's frame of reference is affected by his total life experiences and affects his perceptions and interpretations.

6. Political organization differs from one society to another.

Have them compare this with the way governmental decisions were made in Aztec society. Make certain by the end of the discussion that pupils realize that political power operated under consensus, that it was local with power diffused among the villagers or tribal mambers, and that war chiefs and peace chiefs were chosen differently.

40. Have the pupils read Hertzberg, ch. VII and other materials which are available on the Iroquois league, to gain an understanding of the chief ideas.

Hertzberg, Grea
ch. VII.
Tunis, Indians.
Sterling, Indian

41. Hold a discussion on the word "nation" as used by Hertzberg in ch. VII. (Most other books use it too.) The purpose of the discussion is to point out to the pupils that "nation" was a European concept which the white men applied incorrectly to the Indian. It is an excellent example of ethnocentrism, for the Europeans were at the time of the settlement of North American highly nationalistic; indeed, one of the purposes of gaining colonies was to benefit one's national "status." Ask questions such as: Who called the Indians "nations"? Did the Indians think of themselves as nations? What is a nation? The students will not know the answers to these questions but they can make guesses about them. Have them search back again into the materials available to see if they can find out how the Indians conceived of themselves. Their attention should be called particularly to the selection from Wallace's Whiteroots of Peace. They should also check the first-hand accounts which they read earlier to see if the term nation is used. Have them consult dictionaries and encyclopedias for the definition of the term.

Hertzberg, The
Longhouse, ch.
"Selected Readi

y governmental decisions
certain by the end of the
t political power operated
with power diffused among
nd that war chiefs and peace

ch. VII and other materials
s league, to gain an under-

Hertzberg, Great Tree and the Longhouse, ch. VII.
Tunis, Indians.
Sterling, Indians of the Americas.

ion" as used by Hertzberg
it too.) The purpose
to the pupils that
ich the white men applied
an excellent example of
ere at the time of the
y nationalistic; indeed,
onies was to benefit one's
such as: Who called the
s think of themselves as
tudents will not know the
y can make guesses about
into the materials available to
ndians conceived of themselves.
articularly to the selection
. They should also check the
d earlier to see if the term
dictionaries and encyclopedias

Hertzberg, The Great Tree and the Longhouse, ch. VII.
"Selected Readings on the Iroquois."

42. As a follow-up to #41, have pupils discuss what they found out about "nation." Use an informal lecture to explain the creation of the nation-state in Europe in the 16th and 17th centuries. (Do so as simply as possible.) It should be pointed out that the discovery, exploration, and settlement the New World was carried out by the first modern nations and thus that the Europeans who first saw the Indians naturally perceived them in these terms. Reference can also be made to the newly emerging nations of Asia and Africa. The characteristics of a nation should be explained as simply and as concretely as possible. Then pupils whould be able to judge whether the Iroquois tribes should be called nations.

43. Hold a discussion on the Iroquois "confederacy" or "league" similar to that of "nation" in #41 and 42 above. Ask questions such as: How did the Indians speak of the "League" in their descriptions of its founding? (See Hertzberg). Why was the "Great Longhouse" a good name for it? What did the Great Longhouse do? Who thought the League had more power -- the whites or the Indians? Read aloud (or have pupils read) descriptions of the League by whites. Once again the white man's cultural perceptions should be pointed out. Remind pupils that the words Iroquois, nation, confederacy, league as applied to the Indians were white men's words. Have pupils compare the white man's words with the Indian's own words. Discuss: How did these names reflect the culture of the white people? Have the committee responsible for the Indian artifacts display, show and discuss the symbols which the Indians used to express the League. Make certain, if it has not been previously done, that they show examples of wampum and explain its significance to the Indian and to the White.

S. Generalizes from data.

G. A person's frame of reference is affected by his total life experiences and affects his perceptions and interpretations.

2. Although warfare was an integral part of both Aztec and Iroquois society, military organization differed greatly.

a. Compared to the highly organized Aztec armies, Iroquois warfare was individualized.

1) Anyone could lead a raiding party, and membership in the party was on a voluntary basis.

2) Raiding parties were usually small in number as compared to the large Aztec armies.

S. Generalizes from data.

G. A person's frame of reference is affected by his total life experiences and affects his perceptions and interpretations.

b. The incorporation of captive people differed among the Iroquois and the Aztecs.

1) The Iroquois, if they did not kill or torture captives to death, adopted them into the family as full members.

2) Aztecs, if they did not kill their captives, kept them as slaves or tribute owners.

44. Have pupils compare and contrast the Iroquois league with that of the Aztec conquest state. The class can contribute to a blackboard chart and each pupil can make one of his own to use in the culminating activities.

45. Divide the class into 4 or 5 groups and have each group prepare to be an Iroquois raiding party. Have them check a variety of sources to find out the following: (1) what artifacts the Indians fought with, (2) how raiding parties were formed, (3) how one became a war chief, and (4) how war chiefs were treated by the people. Have each group prepare to show to the class its version of the Iroquois raiding party.

Have the groups present the various versions of the Indian raiding party. Follow the presentations with a discussion of the effectiveness of Iroquois warfare. Compare it with guerrilla warfare today. The teacher can tell the pupils how the U.S. Army in World War II used the manual of Rogers Rangers to teach the Indian fighting techniques.

46. Read and discuss with the class Morgan's description of the fate of Iroquois prisoners in chapter IV of Hertzberg. Have pupils who have read novels give examples from their reading. Be certain to discuss the Iroquois concept of bravery and the proper male role of warriors. Compare and contrast Aztecs and Iroquois military techniques. Be certain to consider size, organization, and supplies of fighting groups as well as capture and treatment of prisoners and conquest of lands. Have pupils chart this comparison.

Hertzberg, The Great Tree and the Longhouse, ch. IV.

G. Written language facilitates communication and the development of an ongoing culture.

S. Organizes his information according to some logical pattern.

S. Generalizes from data.

G. Ways of living differ from one society to another.

D. The forms of symbolic represe
Iroquois and the Aztecs.

1. The Iroquois possessed nei
as the Aztecs did.

2. The wampum of the Iroquois
(aid to memory) device.

IV. A given culture is an integrate
postulates or values.

A. The levels of socio-cultural
for the Iroquois and the Azte

1. Aztec society was a heter
population whose main int

2. The Iroquois society was
population whose only int

B. Two cultures may have the
way they are put together (t
may be almost totally diffe
and Aztecs stressed militari
important components of cult
in their style of life.

1. Given the overall cultura
could not mean the same t

2. The religion of the Iroqu
the meaning it had for th

tes communi-
t of an on-

D. The forms of symbolic representation differed among the Iroquois and the Aztecs.

1. The Iroquois possessed neither writing nor a calendar, as the Aztecs did.

2. The wampum of the Iroquois served as a mnemonic (aid to memory) device.

according to

IV. A given culture is an integrated whole, based on fundamental postulates or values.

A. The levels of socio-cultural integration were different for the Iroquois and the Aztecs.

m one

1. Aztec society was a heterogenous unit of large population whose main integration was social.

2. The Iroquois society was a homogenous unit of small population whose only integration was cultural.

B. Two cultures may have the same list of traits, but the way they are put together (their function and meanings) may be almost totally different. Both the Iroquois and Aztecs stressed militarism and religion as important components of culture, but they still differed in their style of life.

1. Given the overall cultural configuration, militarism could not mean the same thing in each society.

2. The religion of the Iroquois and Aztec differed in the meaning it had for the everyday life of the society.

47. Discuss: Have you found any evidence of a system of writing among the Iroquois: Have you found any evidence of a calendar among the Iroquois: How did the Iroquois use wampum as an aid to memory. What advantages did the Aztecs have over the Iroquois because of their written language and calendar:

Culminating Activities for Unit as a Whole:

1. Have pupils use the charts which they created earlier to write an essay in which they attempt to compare and contrast Iroquois and Aztec society. Have one or more pupils read their essays to the class, and have the class suggest additions or corrections. Then have the class reconsider these points of comparison: total size of the population, size of individual settlements, total economic production, extensiveness of trade, size of military force Be certain to have them consider why the Aztecs were able to maintain such large numbers in all these aspects of life. Let them try to draw their own conclusions. Give assistance only when needed. Or have the pupils bring the charts made earlier to class. Have the class build a master chart of differences and similarities between Iroquois and Aztec society. Be certain to have them consider these points of comparison between the two groups: total size of the population, size of individual settlements, total economic production, extensiveness of trade, size of military force. See what conclusions pupils can provide to explain why the Aztecs were able to maintain large numbers in all these aspects of life.

G. A given culture is an integrated whole, based on fundamental postulates or values. Two cultures might have the same list of traits but the way they are put together might be totally different.

A. IS CURIOUS ABOUT SOCIAL DATA AND BEHAVIOR.

G. A given culture is an integrated whole, based on fundamental postulates or values. Two cultures might have the same list of traits but the way they are put together might be totally different.

2. Ask: Were both groups of Indians militaristic? Did military life and accomplishments mean the same thing in both cultures? Did both groups have a religion? Did their religion affect everyday life in the same way? How did militarism and religion affect other aspects of life in each society. Can people have very different cultures even though they possess many of the same traits? Why?

3. Have pupils re-read the first-hand European reactions to both Iroquois and Aztec society to see if they can determine what problems will arise in white Indian contact in each case. Let them consider this question: Will the coming of white settlement hurt the Aztecs or the Iroquois more? Why?

"Selected Readings on the Iroquois."
"Selected Readings on the Aztecs."

4. Hold a discussion as a summation of this unit: Why are the Aztecs and the Iroquois both called Indians? The discussion should point out that despite societal differences these people are classified together both by their white contemporaries and by modern anthropologists, as Indian. Discuss why this classification existed for the European settler and why it exists today for anthropologists. It might also be wise to discuss the Hollywood or TV image of the Indian and explain why that type is not representative of the whole variety of North American Indians.

BIBLIOGRAPHY

I. Books for Pupils

A. General Books

Josephy, Alvin M., Jr. The American Heritage Book of Indians. American Heritage Co., 1965.

Silverberg, Robert G. Home of the Red Man: Indians of North America Before Columbus. New York Graphic Society, 1955.

*Stirling, Matthew, ed. Indians of the Americas. National Geographic Society, 1955.

*Tunis, Edward. Indians. World Publishing Co., 1959.

B. Books on the Aztecs.

Bleeker, Sonia. The Aztec Indians of Mexico. William Morrow, 1963.

*Kirtland, G.B. One Day in Aztec Mexico. Harcourt Brace and Co., 1963.

*Von Hagen, Victor. The Sun Kingdom of the Aztecs. Cleveland: World, 1958.

C. Books on the Iroquois.

*Gardner, Geanne L. Mary Jamison, Seneca Captive. Harcourt, 1966.

*Hertzberg, Hazel. Th... Macmill...

Lyford, Carrie A. In... Interior, Bureau ...

*Parker, Arthur C. Re... Children...

Ritchie, William, In... Part II Iroquois ... Educational Leafl...

*Shippen, Katherine H... 1957.

*Steele, William O. W... Holt, ...

II. Books for the Teache...

A. Books on the Azte...

Caso, Alfonso. The A... Oklahoma U. Press...

*DeFuentes, Patricia, ... Orion ...

Fray, Diego Duran. T... 1964.

*Soustelle, Jacques. ... Macmillan, ...

Thompson, John E. ... Account of the Da... Ritual of the Azt... Scribner's, 1933...

BIBLIOGRAPHY

*Hertzberg, Hazel. The Great Tree and the Longhouse. Macmillan, 1966.

Lyford, Carrie A. Iroquois Crafts. U.S. Dept. of Interior, Bureau of Indian Affairs, n.d.

*Parker, Arthur C. Red Streak of the Iroquois. Children's Press, 1950.

Ritchie, William, Indian History of New York State, Part II Iroquois Tribes. New York State Museum, Educational Leaflet Series No. 7, 1953.

*Shippen, Katherine B. Lightfoot. Viking, 1957.

*Steele, William O. Wayah of the Real People. Holt, 1964.

II. Books for the Teacher

A. Books on the Aztecs

Caso, Alfonso. The Aztecs: People of the Sun. Oklahoma U. Press, 1958.

*DeFuentes, Patricia, ed. The Conquistadors. Orion Press, 1963.

Fray, Diego Duran. The Aztecs. Orion Press, 1964.

*Soustelle, Jacques. Daily Life of the Aztecs. Macmillan, 1962.

Thompson, John E. Mexico Before Cortez: An Account of the Daily Life, Religions, and Ritual of the Aztecs and Kindred Peoples. Scribner's, 1933.

Von Hagen, Victor W. The Aztec: Man and Tribe. (Mentor Paperback). New American Library, 1961 ed.

Vaillant, George. The Aztecs of Mexico: Origin, Rise and Fall of Aztec Nation. Doubleday, 1962 ed.

Wolf, Eric R. Sons of Shaking Earth. Chicago, 1959.

B. Sources on Aztecs.

*deSahugun, Bernadina. Florentine Codex, General History of the Things of New Spain, edited by Anderson and Dibble, Monographs of the School of American Research, no. 14. Books I-V, VII-IX, and XII have been published in English from the Aztec.

del Castillo, Bernal Diaz. Discovery and Conquest of Mexico. Intro by Irving A. Leonard. Farrar, Straus, & Cudahy, 1956.

III. Books on Iroquois

Fenton, William N. Problems Arising from the Historic Northeast Position of the Iroquois. Smithsonian Institute Misc. Collections, No. 100.

Morgan, Lewis Henry. Leagu
(Am. Experience Paperbac
1962 ed.

Murdock, George P. Ethnogra
North America. Yale U. P

Snyderman, George. "Behind
Sociological Analysis of
Bulletin of the Society
Archeology, XVIII (Fall,

Speck, Frank G. The Iroquo
Cultural Evolution. Cra
Science. Bull. No: 23,

*Underhill, Ruth C. Red Man'
Univ. of Chicago Press,

D. Books with John White's

*Lorant, Stefan ed. The New W
Pictures of America. New
and Pearce, 1946. (Includ
John White.)

* Cited for specific activiti

Morgan, Lewis Henry. League of the Iroquois (Am. Experience Paperbacks). Corinth Books, 1962 ed.

Murdock, George P. Ethnographic Bibliography of North America. Yale U. Press, 1960, Ch. 9.

Snyderman, George. "Behind the Tree of Peace: A Sociological Analysis of Iroquois Warfare," Bulletin of the Society of Pennsylvania Archeology, XVIII (Fall, 1949), Nos. 3-4.

Speck, Frank G. The Iroquois: A Study in Cultural Evolution. Cranbrook Inst. of Science. Bull. No: 23, 1955.

*Underhill, Ruth C. Red Man's America. Univ. of Chicago Press, 1953.

D. Books with John White's Pictures

*Lorant, Stefan ed. The New World, The First Pictures of America. New York: Duel, Sloan, and Pearce, 1946. (Includes pictures by John White.)

* Cited for specific activities

2515
C2

Grade Six
Unit 1: Indian America Before White Settlement
Part A: Selected Readings on the Aztecs
Part B: Selected Readings on the Iroquois
Selection A: Jesuit Relations
Selection B: Mary Jemison

INDIAN AMERICA BEFORE WHITE SETTLEMENT

Grade Six
Unit: Indian America Before White Settlement

SELECTED READINGS

ON THE AZTECS

These materials were developed by the Project Social Studies Center of the University of Minnesota under a special grant from the U. S. Office of Education. (Project No. HS-045)

1968

EXERCISE I

Population of Tenochtitlan

When the Spanish first came to the Mexican city of Tenochtitlan, they were delighted with it. They studied it carefully and wrote descriptions of it. From these descriptions, we know that they were very interested in finding out how many people lived in this beautiful city of the New World. We know that they did not actually count the number of people who lived there as our government does today. The Spaniards tried to figure out how many people lived there in other ways.

You will read two of their own descriptions. You will also read two descriptions by historians who have read what other Spaniards wrote. We will try to find out what the population was by reading what they said.

Read each description. Then think about the questions which follow. You may need to look up some of the difficult words which you do not know.

Part A

Alonso de Aquilar was a Conquistador with Cortez. He wrote a description of the city in his old age. Read what Aquilar said. Then try to decide what information he gives you which can be used to arrive at a population figure for Tenochtitlan.

> We entered Tenochtitlan over a causeway /raised road/ wide enough for three or four or more horsemen to ride comfortably abreast. The causeway was built across the lake. . . /It/ had wooden bridges that could be raised or removed. The water was so full of canoes loaded with people who were watching us that it was frightening to see such multitudes.
>
> As we approached the city we could see great towers and churches of the kind they build, and large palaces and dwellings. There were over one hundred thousand houses in this city. . ./E/ach house /was/ built over the water on wooden piles, with nothing but a beam connecting one house to another. . ./E/ach one was a fortress in itself.

Directions

You have now read what Aquilar says. Write down any information which he gives you that can be used to determine the population. Then go on to the next account.

Part B

Another follower of Cortez is called the "anonymous conquistador" because we do not know his name. He described the great city this way:

> This great city of Tenochtitlan Mexico is built within the salt part of the lake. . . /It is built/ not in the middle but near the edge, about a quarter of a league from the mainland on its nearest side. The circumference of this city is from two and a half to three leagues approximately. Most of the persons who have seen it judge it to have sixty thousand inhabitants or more.
>
> The city is entered by three high causeways built of stone and earth. . . /Each/ is thirty or more paces long. One of these extends across the lake. . . for more than two leagues, and another a league and a half. These two causeways cross the lake, enter through the center of the city, and meet each other, so that it can be said they are one. The /third/ causeway comes into the city from the mainland a quarter of a league away. Along this causeway a water conduit runs from the mainland to the city, carrying very good fresh water; it is bigger around than the body of a man and reaches the center of the city. All the residents drink this water. . . /Its/ source is at the foot of rock on a hill where it forms a large spring. . . /F/rom there it is carried three quarters of a league to the city.

Questions:

1. How does information in this account compare with what Aquilar said?

2. Can both men be right?

Part C

William H. Prescott was a famous American writer and historian. He lived when Andrew Jackson was President of the United States. He read not only what these two conquistadors said about the population but also what others said. Here is his opinion of the population of Tenochtitlan. He presented it in his famous History of the Conquest of Mexico which was published in 1843.

> The population of Tenochtitlan, at the time of the Conquest, is variously stated. No contemporary writer estimates it at less than sixty thousand houses. . . /B/y the ordinary rules of reckoning, /this/ would give three hundred thousand souls.[13] If a dwelling often contained, as is asserted, several families, it would swell the amount considerably higher. Nothing is more uncertain than estimates of numbers among barbarous communities. . . among whom no regular

---

[13] "Esta Teneztutan, que será de sesenta mil vecinos." /There is the city of Mexico, or Tenochtitlan, that has 60,000 households./ (Carta de Lic. Zuazo, MS.) "Tenustitanam ipsam inquiunt sexaginta circiter esse millium domorum." /Tenochtitlan itself contains about 60,000 households./ (Martyr, De Orbe Novo, de dec. 5, cap. 3.) "Era Mejico, quando Cortes entro, pueblo de sesenta mil casas." /Mexico was, when Cortex entered, a city of 60,000 houses./ (Gomara, Cronica, cap. 78.) Toribio says, vaguely, "Los moradores y gente era innumerable." /The number of people is innumerable./ (Hist. de los Indios, Ms., Parte 3, cap. 8.) The Italian translation of the "Anonymous Conqueror," who survives only in translation, says, indeed, "meglio di sessanta mila habitatori" /Better than 60,000 inhabitants/; (Rel. d'un gent., ap. Ramusio, tom. III, fol. 309;) owing probably, to a blunder in rendering the word vecinos, the ordinary term in Spanish statistice, which, signifying householders, cor responds with the Italian fuochi. See also Clavigero. (Stor. del Messico, tom. III. p. 86, nota.) Robertson rests exclusively on this Italian translation for his estimate. (History of America, vol. II. p. 281.) He cites, indeed, two other authorities in the same connection; Cortes, who says nothing of the population and Herrera, who confirms the popular statement of "sesenta mil casas." /60,000 homes/ (Hist. General, dec. 2, lib. 7, cap. 13.) The fact is of some importance.

> system is adopted for. . ./counting/ the population. The concurrent testimony of the Conquerors; the extent of the city, which was said to be nearly three leagues in circumference, the immense size of its great market-place; the long lines of edifices, vestiges of whose ruins may still be found in the suburbs, miles from the modern city; the fame of the metropolis throughout Anahauc, which, however, could boast many large and populous places; lastly, the economical husbandry and the ingenious contrivances to extract. . ./food/ from the most unpromising sources, -- all attest a numerous population, far beyond that of the present capital.[1]

Questions:

1. What is the figure that Prescott would favor?

2. How did Prescott arrive at his figure?

3. Did Prescott actually see the city?

4. Is his opinion as good as that of Aquilar and the "anonymous conquistador?" Why or why not?

C. Harvey Gardiner is a present day historian. He gave his opinion of the population of Tenochtitlan in his book, Naval Power in the Conquest of Mexico. This book was published in 1955:

> Though. . .estimates of the conquistadors /vary/, it is generally held that the city was composed of some sixty thousand houses, with a population that must have . . ./been close to/ three hundred thousand. After summarizing the statements in the primary sources, Prescott suggested that the population might have been even higher. Cortes... /did not make/ a numerical statements ....[2]

[1] Prescott, William H., History of the Conquest of Mexico, New York: Random House, Inc., p. 316-317.

[2] Gardiner, Harvey, Naval Power in the Conquest of Mexico, Austin: University of Texas Press, 1956, p. 44-45.

Questions:

1. What does Gardiner think is a good figure for the population of Tenochtitlan?

2. How did Gardiner discover what the population was?

3. Did Gardiner read what Aquilar and the "anonymous conquistador" thought?

4. What other conquistadors did he read?

5. Why did Gardiner read Prescott?

Part E

Pretend that you are an historian. Write your own description of the population of Tenochtitlan.

Selection from The Jesuit Relations

Selection "A":

The Huron country is not large, its greatest extent can be traversed in three or four days. Its situation is fine. . . /Most of it consists/ of plains. It is surrounded and intersected by a number of very beautiful lakes or rather seas . . . /T/he one to the North and to the Northwest is called "fresh-water sea" (mer douce).[1] . . .

There are twenty Towns, which indicate about 30,000 souls speaking the same tongue... It has distinctions of genders, number, tense, person, moods; and, in short, it is very complete and very regular, contrary to the opinion of many. I am rejoiced to find that this language is common to some twelve other Nations all settled and numerous. The Hurons are friends of all these people, except the Sonontoerrhonons, Ononaterrhonons, Ouioenrhonons, Onoiochrhonons, and Agnierrhonons, all of whom we comprise under the name Hiroquois. But they have already made peace with the Sonontoerrhonons, since they were defeated by them a year past in the Spring.

It is so evident that there is a Divinity who has made Heaven and earth that our Hurons cannot entirely ignore it. But they misapprehend him grossly. For they have neither Temples, nor Priests, nor Feasts, nor any ceremonies.

They say that a certain woman named Eataensic is the one who made earth and man. They give her an assistant, one named Jouskeha, whom they declare to be her little son, with whom she governs the world. This Jouskeha has care of the living, and of the things that concern life... /C/onsequently they say that he is good.

---

[1] Lake Huron.

Eataensic has care of souls; and . . . /B/ecause they believe that she makes men die, they say that she is wicked. And there are among them mysteries so hidden that only the old men, who can speak with authority about them, are believed.

This God and Goddess live like themselves, but without famine; make feasts as they do, are lustful as they are. . . /T/hey imagine them exactly like themselves. And still, though they make them human and corporeal, they seem nevertheless to attribute to them a certain immensity in all places.

They say that this Eataentsic fell from the Sky, where there are inhabitants as on earth. . . /W/hen she fell, she was with child. If you ask them who made the sky and its inhabitants, they have no other reply than that they know nothing about it. And when we preach to them of one God, Creator of Heaven and earth, and of all things, and even when we talk to them of Hell and Paradise and of our other mysteries, the headstrong reply that this is good for our Country and not for theirs; that every Country has its own fashions. But having pointed out to them, by means of a little globe that we had brought, that there is only one world, they remain without reply.

I find in their marriage customs two things that greatly please me; the first, that they have only one wife; the second that they do not marry their relatives in a direct or collateral line, however, distant they may be. There is, on the other hand, sufficient to censure, were it only the frequent changes the men make of their wives, and the women of their husbands.

They believe in the immortality of the soul, which they believe to be corporeal. The greatest part of their Religion consists of this point. We have seen several stripped, or almost so, of all their goods, because several of their friends were dead, to whose souls they had made presents. Moreover, dogs, fish, deer, and other animals have, in their opinion, immortal and reasonable souls. In proof of this, the old men relate certain fables, which they represent as true; they make no mention either of punishment or

reward, in the place to which souls go after death. And so they do not make any distinction between the good and the bad, the virtuous and the vicious... /T/hey honor equally the interment of both, even as we have seen in the case of a young man who poisoned himself from the grief he felt because his wife had been taken away from him. Their superstitions are infinite, their feast, their medicines, their fishing, their hunting, their wars, -- in short almost their whole life turns upon this pivot; dreams, above all have here great credit.

....They are gluttons, even to disgorging; it is true, that does not happen often, but only in some superstitious feasts, --these, however, they do not attend willingly. Besides they endure hunger much better than we,-- so well that after having fasted two or three entire days you will see them still paddling, carrying loads, singing, laughing, bantering, as if they had dined well. They are very lazy, are liars, thieves, pertinacious beggars. Some consider them vindictive... /I/n my opinion, this vice is more noticeable elsewhere than here.

We see shining among them some rather noble moral virtues. You note, in the first place, a great love and union, which they are careful to cultivate by means of their marriages, of their presents, of their feasts, and of their frequent visits. On returning from their fishing, their hunting, and their trading, they exchange many gifts; if they have thus obtained something unusually good, even if they have bought it, or if it has been given to them, they make a feast to the whole village with it. Their hospitality towards all sorts of strangers is remarkable; they present to them, in their feasts the best of what they have prepared... /A/s I have already said, I do not know if anything similar, in this regard, is to be found anywhere. They never close the door upon a Stranger . . . /O/nce having received him into their houses, they share with him the best they have; they never send him away, and when he goes away of his own accord, he repays them by a simple "thank you."

What shall I say of their strange patience in poverty, famine, and sickness? We have seen this year whole villages prostrated, their food a little insipid sagamite; and yet not a word of complaint, not a movement of impatience.

They receive indeed the news of death with more constancy than those Christian Gentlemen and Ladies to whom one would not dare to mention it. Our Savages hear of it not only without despair, but without troubling themselves, without the slightest pallor or change of countenance. We have especially admired the constancy of our new Christians. The next to the last one who died, named Joseph Oatij, lay on the bare ground during four or five months, not only before but after his Baptism, -- so thin that he was nothing but bones; in a lodge so wretched that the winds blew in on all sides; covered during the cold of winter with a very light skin of some black animals, perhaps black squirrels, and very poorly nourished. He was never heard to make a complaint.

We have been employed in the study of the language, which, on account of the diversity of its compounds, is almost infinite. One can, nevertheless, do nothing without this study. All the French who are here have eagerly applied themselves to it, reviving the ancient usuage of writing on birchbark, for want of paper. Father Davost and Daniel have worked at it, beyond all; they know as many words as I, and perhaps more... /T/hey have not yet had practice in forming and joining them together promptly, although Father Daniel already explains himself passably well. As for me, who give lessons therein to our French, if God does not assist me extraordinarily, I shall yet have to go a long time to the school of the Savages, so prolific is their language. That does not prevent me from understanding almost all they say, and from making them fairly understand my meaning, even in the explanation of our most ineffable mysteries.

To the student: This selection was written by Father Jean de Brébeuf, a Jesuit priest, to his superior in 1635, look up any words which you need to understand what Father Brébeuf said. Then answer these questions:

1. Who is Father Brébeuf? Can you learn more about him? Where will you look?
2. Why was he living with the Indians? How long did he live with them?
3. Are these the first Indians he has known?
4. Why was he writing this account?
5. What does Father Brébeuf like or dislike about the Indians? List the likes and dislikes.

Selection from Jesuit Relations, Part B.

. . . As for the Huron country, it is tolerably level, with many prairies, many lakes, many villages; of the two where we are, one contains 80 cabins, the other 40. In each cabin there are five fireplaces, and two families at each. Their cabins are made of large sheets of bark in the shape of an arbor, long, wide, and high in proportion; some of them are 70 feet long. Their land produces nothing but Indian corn, beans, and squashes. These are the delicacies of the country, which has nothing in common with our France, as to things to be enjoyed, except the four elements. One sees here, nevertheless, birds, fish, and forest animals, almost the same kinds as in France. The land, as they do not cultivate it, produces for only ten or twelve years at most... /W/hen the ten years have expired, they are obliged to move their village to another place.

The nature of the Savage is patient, liberal, hospitable; but importunate, visionary, childish, thieving, lying, deceitful, licentious, proud, lazy; they have among them many fools, or rather lunatics and insane people. Their language is a regular one, as much as it can be, full of constructions like the Greek; differing from the latter in that the changes of mode and person come at the beginning, the terminations being nearly always the same; an accent changes the meaning of the word. It is not as barbarous as is imagined . . . . /T/hey do not use the following letters, b, f, l, m, p, q, x, y; they make much use of the letters h and k.

They nearly all show more intelligence in their business, speeches, courtesies, intercourse, tricks, and subtleties, than do the shrewdest citizens and merchants in France. They regulate the seasons of the year by the wild beasts, the fish, the birds, and the vegetation; they count the years, days, and months by the moon. . . .

To the student: This selection was written by Father Francois du Perm, a Jesuit priest, to his brother (also a Jesuit priest) in 1639. Look up any words which you need to understand this passage. Then answer these questions:

1. Who is Father du Perm? Can you learn more about him? Where will you look?
2. Why was he living among the Indians? How long has he been living among them?
3. Are these the first Indians he has known? Can you tell whether he heard about the Huron before he went to see them?
4. Why does he like or dislike Indians?